
Christian–Muslim Harmonious Coexistence in Nigeria: An Imperative for Peace and National Development

Revd. Fr. Williams Peter Awoshiri,¹ Hosea Nakina Martins² and Auwal Abdullahi³

Abstract

Nigeria is a pluralistic society where Christianity, Islam and African Traditional Religions exist. There is ongoing sour relationship which impeded Christian–Muslim harmonious coexistence in Nigeria today, which the paper attempts unraveling. The paper discovered that religious coexistence between Christians and Muslims in Nigeria has not been so fruitful and is under threat because, there is suspicion, mistrust and lack of mutual respect for religious liberty especially for one to express his or her religion today. Lack of harmonious coexistence between Christians and Muslim has led to loss of human lives and destruction of places of worship which are impeded full realization of mutual coexistence of the duo faiths. The methodological approach used in this paper is prescriptive, analytic and comparative. Data collections is from empirical observations, selected interviews and selected books. The paper recommends the need for Christian-Muslim harmonious coexistence to be built on a collective search for justice, tolerance, trust, love eschew of religious chauvinism for the realization of harmonious coexistence of the duo faiths for peace and national development to be realized. There should be inter-religious board for the promotion of harmonious Christian–Muslim relationship where common solutions for religious freedom, tolerance, love and peace would be encouraged and sustained for peace and national development of Nigeria.

Key words: Christian, Muslim, Peace, development and Nigeria.

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Introduction

The creation of man by God was conceived out of the desire to make man in his own image and likeness (*Imago Dei*). Thus, the creation of man was a wonderful thing God did, which man depend on God as his source of coming into existence and living with his fellow men practicing different religions. Nigeria is a pluralistic country, where Christianity, Islam and African Religions are practiced. Christianity has existed for almost 20 centuries, Islam for 14. There is however, a marked improvement in Christian-Muslim relations on the world level in the past quarter century (Arinze 5). However, the institution of religion today has received great admiration from the adherents of Christianity, Islam and African Religion in Nigeria (Martins et al 133). Thus, Christian- Muslim harmonious coexistence in Nigeria has been sour due to violation of religious liberty, suspicion, intolerance, unrest, disunity are causes of socio-economic and political setbacks been experienced by adherents of Christianity and Islam today. It has been buttressed similarly that “for peace and development to be witnessed in every pluralistic society, there must be religious tolerance and free expression of one’ faith, eschew in religious bigotry will go a long way in fostering harmonious coexistence in the furtherance of collective values for national development of Nigeria (Interview with Justine).

In view of the above, religion is a tool for peace and national development when it is practiced with utmost respect and tolerance of the other existing one’s side by side. It is sad to note that, Christian–Muslim harmonious coexistence in Nigeria today is been affected by wrong religious ideologies, wrong indoctrination, religious disharmony in the areas of un-equal participation and distribution of socio- political and economic positions and benefits in the country’s national cake, lack of freedom of expression of one’ faith are impediments to full realization of a harmonious coexistence of the two faiths today.

The irresistible urge in man is the religion he professes as (*homo religious*) to relate with his creator- God, his fellow human beings from the other faiths there calls for the need for harmonious coexistence now and in the next world among different religions existing (Ugwu7). Hence, religion has many influences in the lives of its adherents, positive or negative as observed. But the negative aspects are lamentable because they promote chauvinism, intolerance, extremism and hatred among other vices among the duo religions in the country today (Interview with Shu’aibu). Since religion is one of the popular and most influential institutions in the world

that manipulate to promote the ideologies of the its adherents, it must unit and promote love, tolerance and exchange of values for mutual tolerance (Anyacho 1). Plural religious profession of faiths denotes man' experiences, awareness, attitude, recognition, conception, and understanding with his fellow beings as they interact with the divine and spiritual beings in their harmonious coexistence here earth (Gbenda1).

In Nigeria, despite the profession of faiths by the trio adherents of Christianity, Islam and African Religions, there are common beliefs which are tenaciously upheld together which are enough spring board to cementing mutual trust, tolerance and freedom of expression of faith leading to acceleration for the realization of peace and national development in all spheres to be realized. However, our major concern in this paper is the unprecedented rise in religious tension, extremism, crises, lack of mutual respect, intolerance of the other's faith are responsible for retarding the realization of Christian – Muslim harmonious today, which are set backs to the attainment of harmonious coexistence in Nigeria. Vivid scenario of lack of religious harmonious coexistence in Christian- Muslim relationship could be seen on what is happening on the Plateau, Kano, Bauchi, Gombe, Sokoto, Yobe, Borno and Kaduna. For instance, in Taraba State, harmonious coexistence among Christian - Muslim is under threat due to multiple ethno-religious extremism and search for religious dominance in socio- political spheres of the country.

There are also wrong teachings by religious leaders, which often instigate intolerance, suspicion, hatred and destruction of places of worship. In Wukari Local Government Area of Taraba State for instance, there is no harmonious coexistence in Christian – Muslim relationship due to religious extremism, hatred, suspicion, hatred, marginalization of the other faith in terms of socio-political appointments, distributions of relief materials, destructions of religious places of worship which are on the rise on any slightest provocation among the duo adherents of the two religions (Interview with Konke). Furthermore, in similar other places across too, religious bigotry, intolerance, hatred, malice, mistrust, marginalization and lack of religious freedom of profession of faith are serious threats to full realization of peace and national development of the country. Thus, these obstacles indicated above are threats to Christian – Muslim harmonious coexistence in Nigeria today. For instance, in Taraba where Christians are majority only a Christian can become a chairman who head any political chairs, same applies to where Muslims are majority. This transcends from State down to Local Government Levels. Thus, religious

chauvinism is on a serious rise in Christian- Muslim relationship because peace, tolerance, liberty to worship are impediments for Christian - Muslim harmonious coexistence, unity and development of the country today.

In another similar vein, despite the areas of disparity in profession of faiths in these two religions, it is not enough reasons that Nigeria should continue to be plunged into religious bigotry, intolerance, mistrust and wrong indoctrination of followers, false profession of faiths, which are factors that impede peace and realization of development to be experienced. Thus, it is on these salient points that the paper seeks to unravel hatred, suspicion, extremism, intolerance as barricades to full realization of collective goals in Christian- Muslim harmonious coexistence for meaningful realization of peace and national development of the country. The paper seeks to examine the basis for Christian- Muslim Harmonious coexistence in Nigeria,

Elucidation of Key Words

Development: The gradual growth of something so that it becomes more advanced, stronger (Hornby 8th edition 400). In another definition, Fairchild sees development as “change or process involving social and non- social agencies or forces” (93).

Christian

The term Christian therefore, designate a follower of Christ. It arose in Greek speaking environment, perhaps due to the Jewish commitment of Judaism. A Christian is a follower of Christ. Julius further puts that a Christian is an individual who has personally acted upon having decision by accepting Jesus Christ as his Lord and savior in response to God’s love toward mankind (69).

Christianity

The first ever recorded encounter of Africa with Christianity is as old as Christianity itself, as could be seen in the incident of the baptism of the Ethiopian eunuch by Philip the Christian apostle (Acts8:26). First century Christianity started in Egypt and North Africa and second phase south of Sahara took place in the fifteenth and sixteenth centuries and the third phase began in the ninth century (Pope John Paul II *Ecclesia* in Africa 30). According to *Anyacho* also:

Christianity was established through the person and activities of Jesus of Nazareth. It is not easy to give the exact date when Christianity began. However, the beginning of Christianity cannot be removed from the ministry of Jesus Christ. It was established in the first century AD through the works of Jesus Christ and his disciples (180).

Christianity came to Nigeria mainly through European missionaries which occurred in the first to the nineteenth century (Ogwuche et al28). Today Christianity has wide spread and is existing in many denominational sects around the country with unprecedented figure. Hence, the history of planting of Christianity on the Nigerian soil cannot be written on marble with acknowledging the efforts of the early and even contemporary missionaries.

Christian Doctrine

The Bible constitute the basic doctrine of the theocentric religion having the Trinitarian persons as inseparable for the basis of the Christian believe. However, Christianity exist in sects or denominations today. However, each of this denomination exist with varying doctrines. There are basically three main streams of Christian Ethics as outlined Gbenda below:

- i. Pastoral Christian Ethics- which has to do with early Christian sects which developed out of Judaism and mystical religion which have more respect for the ten commandments (Decalogue).
- ii. Church Ethics- this is the Ethics that appeared after the Roman Catholic Church developed into an institution socially and also politically.
- iii. Biblical Ethics- The Old Testament is the foundation of Christian Ethics. However, Decalogue specify the duty of man to God and to his fellow human being (76-77).

In summary, the belief in God, Jesus Christ the son of God, angels, resurrection of the dead, last judgment, heaven and hell summed the entire Christian doctrine as enshrined also in the Decalogue. Among the existing denominations in Nigeria, they hold to high regard the aforementioned excerpt of the Christian doctrine.

Muslim

A Muslim is a fellow of Prophet Mohammed, the founder of Islam. In another word, a Muslim is a devote adherent and follower of Prophet Mohammed. Hornby also puts it that a Muslim is a person whose religion is Islam (Hornby 8th edition 974).

History

Islam is a religion of clear dogma and simple worship founded by Prophet Mohammed the son of Abdullah and Amina of the country Arabia in the year 610 AD. Islam came from the root *ISLAM* meaning to surrender to God's law and thus to be an integral whole (Omogbe 53). However, this religion began in Arabia at the beginning of the 7th century of the Christian era in a pagan *Jahiliya* Arab environment, which later spread across the world with Africa in inclusion (Jomier5). Islam further spread to Africa by the beginning form North Africa (Egypt and Sudan around 642 A.D from North Africa, it spread mainly through trade relationships, missionary activities, socio- cultural factors, crusades and jihads to various parts of Africa (Association of Episcopal Conference Anglophone West Africa 6).

Basic Islamic Tenets

The Qur'an states basic five constituents or articles of faith; namely belief in God, (Allah, belief in angels, belief in the prophet (Muhammed), believed in the revealed books and belief in the last day. Hence, Islam is built on five pillars which include:

- i. The *Shahada* (belief in God and Muhammed the Prophet)
- ii. *Salat* (Five times daily prayers)
- iii. *Zakat* (arms giving that is paying zakat)
- iv. Ramadan (fasting)
- v. Pilgrimage to Mecca (Holy Land) (Sahih, Al-Bukhari Hadith No.4515).

The Basis for Christian-Muslim Harmonious Coexistence

The duo religions coexist side by side. Virtually, in some parts of the country, the adherents of Christianity, Islam and African Religion are found in some families. For instance, in Taraba, Adamawa, Gombe, Kaduna, Sokoto, Borno and Bauchi one will discover harmonious

coexistence of the two religions among existing families. However, the one in Taraba is more peculiar where the three religions are professed, and in some families, one will discover the adherents of the trio religions are living peacefully with one another. These basic believes as reiterated earlier “cement both Christians and Muslims to harmoniously coexist thereby eschewing religious bitterness in order for peace and development to prevail” (Interview with Ishaku). Hence, we shall sample some of the recipe that are ingredients for harmonization in Christianity and Islam religions:

- i. Christianity and Islam share believe in the monotheistic God. Hence, they professed the belief in one God, who is eternal, infinite, omniscient, omnipotent and merciful (Ogwuche et al 29). Even during prayers, they begin with a prologue of thanksgiving to him before any other request follows.
- ii. Adherents of Christianity and Islam hold tenaciously to the Holy Books; Bible and Qur’an as inspired. Members of the duo religions read the Holy Scripture during worship in the church and mosque or at home.
- iii. Christians and Muslims traced and see Abraham as their father in faith, a father of multitude generations which both religions are the heirs. Both Christians and Muslims try to observe and submit willingly to God’s moral order without any reservation just as Abraham submitted himself which is the link of obedience and faith as featured in exhortations of congregations who are admonished to be like Abraham who has faith in God without reservation (Bauna 56).
- iv. The two religions exhibit a high sense of reverence for the Blessed Virgin Mary (Maryamu) the mother of Jesus. Mary is mentioned thirty-four times in the Holy Qur’an and called the greatest of all women. While in the Holy Bible she is mentioned nineteen times. Hence, there is this clear assertion about her that everybody born in this world has been touched by sins except Jesus and his mother (Bauna qtd. Arinze315). Furthermore, Christians and Muslims accord special honor to the Blessed Virgin Mary which is based on the Qur’an in Sura19: 16-36). Arinze rightly also notes that “praises are accorded the blessed virgin Mary thirty-four times in the Qur’an while nineteen times in the Bible” (32).
- v. Both adherents of Christianity and Islam go to the Holy land (Jerusalem and Mecca) for pilgrimage. Furthermore, it is a religious obligation for the adherents of the duo religions

to visit the Holy land of Mecca and Jerusalem for spiritual renewal of their lives” (Interview with Barau).

- vi. Aims giving is a virtue obtainable in the duo religions. It is expected to be showcased by professing Christians and Muslims during time for fasting or at free will. Arms giving among the adherents of these religions featured at speedy rise during *Ramadan* or Lent. Hence, adherents of the two religions are advised to assist the less privileged ones in their midst as part of fulfilling their religious obligations. For the Muslims, they belief like their Christian brothers that details of their daily lives should be governed by total observance to God’s will and that of prayer, fasting and arms giving which are necessary (John Paul II, Synodal 3).

Christian–Muslim Harmonious Coexistence in Nigeria: A Recipe for Peace and National Development

No human being that exists in the universe is without a set of beliefs and practices. Hence, there is need for Christian – Muslim harmonious coexistence in order for peace, tolerance, respect for freedom of worship and development to prevail in all facets. Harmonious and religious tolerance, eschew of religious bitterness, mistrust and barricade to freedom of expression of faiths in Christian and Muslim relation are springboard for the realization of peace and national development of Nigeria. Also, Christian and Muslim should know that they were created by God to coexist for the interest of mutual growth, which is realizable in their dialogue for sincerity and sharing of values of one’ religion with the interlocutor (Arinze10). There is need also for harmonious coexistence, tolerance to freedom of expression of one’ faith collective strife for injustices, unemployment, poverty, sexual licentiousness, hunger, thuggery, diseases and wanton spiritual degeneration and religious extremism for peace and national development of the country (Interview with Musa). The moral decay of our values in the society today are going to be protected midst the rise in insurgence, banditry, kidnapping, religious violence, prostitution, rapes, corruption, political insurgency, injustice and intolerance of religious expression of one’ faith when the need for mutual coexistence of our faith come into play.

The unity and progress of every pluralistic society is the unity of purpose devoid of sentiments and extremism. Hence, the division witnessing in Nigeria is mainly been fueled by religious differences has led to religious tension especially in Christian and Muslim dominated

areas leading to political unrest. Hence, there is need for Christian – Muslim harmoniously coexist for peace national development to be experienced in the country. Furthermore, the concept of love is vital for the sustenance of the unity of the country which can be achieved through mutual tolerance and respect for one another’ faith. Thus, this is a tantamount reason to foster harmonious coexistence for religious coexistence to prevail in Nigeria. Both Christians and Muslims strongly believe that there is only one God, who created the world and all that is found therein. His providence extends to all and that is enough reason for religious harmony to exist between them in Nigeria (Ogwuche et al³²) and this is enough cogent reason for them to coexist for the interest of peace and national development of Nigeria.

Most of the human problems been encountered in Nigeria today are been instigated due to injustice, corruption, sexual licentiousness, poverty, malnutrition, inadequate education and medical facilities, unemployment opportunities, selfishness, political banditry, kidnapping, exams malpractices, incest and lack of freedom of worship in fanatically Christian and Muslim dominated settlements (Interview with Sani). Hence, there is need for the adherents of the two religions to harmoniously co-exist for the interest of peace and national development to be encountered in their facet of life endeavors. These aforementioned problems earlier pinpointed necessitate the need for Christian- Muslim harmonious coexistence to prevail in order for peace, love, unity, tolerance, trust and liberty to be imbibed as ingredients for the full attainment of mutual respect and collective furtherance of the search for developmental values development.

The common nature mankind share is a vivid trait that prompts the need for the search for peace and development of this country with Christianity and Islam living in harmonious coexistence. Hence, there is un-doubtful believe in the two natures of man as created by God, which is even enough to necessitate coexistence of religious plurality in Nigeria. Since all human beings descended from one single parents (*monogenism*), even in the book of Genesis 1:28 asserts that “be fruitful and multiply and replenish the earth” is a clear pointer that there should be Christian – Muslim harmonious coexistence in Nigeria for peace and national development as ordained by God. Both Christians and Muslims share the same nature as God created them and they have the basic dignity, freedom, equality and rights as their cultural backgrounds, which foster the unity of both in the search for peace and development in Nigeria.

Obstacles to Effective Christian – Muslim Harmonious Coexistence in Nigeria

There are numerous challenges bedeviling Christian- Muslim relationship for peace and national development in Nigeria, and some of them are examined below:

- i. Muslims honor Jesus as one of the greatest prophets and the “Deal of Holiness” They do not accept him as the “son of God”. While Christians on the other hand accept Jesus as the son of God, and the redeemer of the world whom God sent to redeem (Bauna57). In another similar statement “this belief is conceived differently in Christian and Islamic doctrine” (Interview with Yazid).
- ii. On the doctrine of salvation, there is a wide gap between Christians and Muslims. Hence, for Christians the drama of salvation, God entering into history through Jesus to save us cannot be disputed. Our Muslim brothers don not accept this salvific drama. According to Islam, Jesus did not die on the cross. They say he was miraculously raised into heaven where he awaits his return to earth before the last day (57).
- iii. Christianity believes in the Trinitarian persons in one God; father, son and Holy Spirit. While the Christology of the Holy Qur’an acknowledges Jesus as merely the servant of Allah, the seal of holiness and a simple mortal called Isa. Christian Christology mince no words in acknowledging him (Jesus) as the son of God who is equal to the father and spirit in divinity (Neuner and Dupius104). Muslims hold to the fact that Jesus Christ did not die on the cross while Christians believe that God’s ministry of salvation is accomplished in Jesus’ Christ, who offered himself a redemptive sacrifice on the cross.
- iv. Muslims believed that God’s message has not been incarnated in a man but delivered in the Holy Scripture which is the Qur’an. While on the other hand, Christians believe that public revelation is full or complete and concluded in Jesus Christ. Incarnation and redemption are denied in Islam and is entirely different in the religion (Bauna qtd. *Pacem in Teris*160). Christians believed in the revelation which God has made of himself to mankind in Jesus Christ, which is a major event of history. While Muslims believe that the central fact of history is God’s revelation of Himself through the prophets which is culminated in the giving of the Qur’an to Mohammed (Arinze 13).
- v. Another area of disparity between Christianity and Islam is on the concept of resurrection. Christianity began its basis of the resurrection on what it saw as an actual

physical event; the death and resurrection of Jesus. Whereas Islam believed in the Qur'an 9 Sura1:13) which reads "Allah is the master of the resurrection and judgment. On resurrection day, all human being that ever existed here on earth including Aljanu (evil spirit) and animals will all resurrect" (Karbon and Demas 54).

Conclusion

Christian-Muslim harmonious coexistence in Nigeria is an imperative for the search for peace and development which has come under threat. Hence, there is need to reawaken the common pursue for a peacefully and religious coexistence in our society. Christians and Muslims believe that God is the source for their lives and they must seek to emulate his attributes which are devoid of hatred, suspicion and disunity (World Affairs24). Peace is a priceless commodity which is the aim this paper seeks to bridge. Haven looked at the areas of disparity and romance in Christian – Muslim harmonious coexistence, there is need for the duo faiths to coexist peacefully giving each its freedom of expression without been chauvinistic, suspicious and intolerant. In the forgoing, the paper elucidates basic key words like Christian and Muslim, it went further to discuss Christianity and Islam and their basic doctrines. The paper also went on to examine the basic recipe of romance in Christian- Muslim harmonious coexistence for peace and national development. Going further discusses the necessity for Christian- Muslim coexistence for peace and national development, it discusses the obstacles affecting full realization of peace and national development in Nigeria. Going further also, the paper also proffered a way forward amidst these challenges.

Harmonious coexistence in Christians and Muslims relationship has not been fairly on going in Nigeria. It has been reiterated further that "there is need for a crusade against these obstacles to be tackled" (Interview with Abbas). Love, tolerance and common vigorous pursue for common goals should be jeered towards the achievement of meaningful peace and development in our society which has already cut our society existing along religious and ethnic lines today. We conclude with this word from John Paul II who reiterate that "is either we learn to work together for peace and harmony or we drift apart and ruin ourselves and others" (Concluding Address3). The search peace and development can be realizable if the two religion exist side by side with the other and eschew their religious differences and embrace the qualities of a people created for one purposeful aim by the creator. Christian and Muslims should

sincerely practice their respective religions with deep sense of love of God and intense desire to do God's will by loving and harmoniously coexisting together. Furthermore, the golden rule should be imbibed by all the adherents of duo religions for peace and the development of the country. Hence, all hands must be on deck in the search and pursue for harmonious coexistence between Christians and Muslims so that peace and national development would be experienced in all facets of life endeavors now and even in the future.

Recommendations

Haven looked at some of the areas of disparity constituting a bottle neck in Christian and Muslim coexistence and the search for peace and national development, the paper considers these as a way forward:

- i. In order to foster harmonious Christian- Muslim coexistence both adherents of the two faiths should always work towards the realization of peace, which is a panacea for national development. They should learn to eschew bitterness, mistrust, extremism and religious intolerance, suspicion, hatred and extremism. They should try to live peacefully and foster the implementation of common goals for peace and national and development of the country.
- ii. Christians and Muslims should discover how God has been lovingly mercifully active in their lives as believers. Hence, the promotion of peace, love should be their watchwords (Bauna58). When love eschew suspicion, malice, intolerance and extremism then mutual religious coexistence would be sustained among the adherents of the duo religions and peace will flow like a river.
- iii. Religious leaders from the two religions should learn to preach love, tolerance, trust and mutual collective fight against injustice, poverty, extremism and crimes among their followers. Furthermore, they should guard against inflammatory preaching which could lead to abuse of religious freedom and further lead to crises, there by impeding the full realization of religious harmony among the two religions.
- iv. Christians and Muslims should learn to share their resources, values and even ideas by inviting their brothers from the other faith to share in their neighborhood and learn to mix freely, socialize and accord respect for such invitees for the furtherance of proper mutual deepening and understanding of one's faith. Respect for religious freedom of worship

should also be fostered like what is happening in Tanzania, Kenya and Sudan. Kenya is a country with 63% of Christian population and 6% of Muslims while Sudan is 71% Muslims with 7% Christians but there is religious coexistence between the duo religions. This is also a clarion call for Christians and Muslim to emulate so that the furtherance of religious tolerance would be experienced for peace, unity and progress to be experienced in the country (Ogwuche et al 37).

- v. Muslims and Christians should learn to pray for one another despite professing different faiths in one living God. Hence, during their prayer or worship session, they should with sincerity of hearts not to compel the others using threats to join their religion as it is recently happening in Nigeria. However, the freedom to join which ever religion should be left to those who wished to do so. It is in prayer that the ultimate aim of religious expression is going to be attained between Christians and Muslims in the coexistence.
- vi. Since the two religions observed religious feasts like *Eidel –Fitir* (Sallah), Christmas, Easter and *Maulud* there should be exchange of good will messages from their adherents during these religious days, which will go a long way in fostering mutual relationship for national peace and development to be experienced in the country. Leaders should religiously observe the tenets of love for their brothers in the other faith.
- vii. At the academic level also, let there be exchange of intellectuals in Christian–Muslim institutions of learning for the furtherance and exchange working relationship. Hence, various universities should give knowledge a time to be exchange across the pluralistic religious Nigerian society. A good example of tie is the Pontifical Gregorian University in Rome which is run by Jesuits has a working relationship with the University of Ankara in Turkey largely a Muslim country (Arinze 27). This step should be taken so as to encourage religious coexistence between Christians and Muslims in Nigeria where the tie is not working well due to mindset, religious bigotry and chauvinism. The two religions should not remain in their confines without going out to meet one at all levels of human relationship. Hence, there should be shedding off of false belief of religious supremacy and credibility over the other, and moving out mutually to know the other religion should be encouraged (Ogwuche et al 36).
- viii. Government should try to unite the plural religions existing in the country and to avoid exhibiting sentiment in favoring the other at the detriment of the other in terms of job

appointments and sharing of resources. Thus, there is need for peaceful coexistence, tolerance and eschew of religious betterment which should be fostered to prevailed (Nguvungher107).

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List of Informants

S/N	NAME	AGE	SEX	OCUPETION	PLACE	DATE
01	Abbas Dauda Sunkani	29	Male	Student	Sunkani	15/10/2021
02	Yazid Sulaiman	30	Male	Farmer	Gassol	11/10/2021
03	Yasir Adam	30	Male	Student	Wukari	13/10/2021
04	Sani Ishamu	50	Male	Farmer	Gassol	17/10/2021
05	Musa Fauziya	60	Female	Business Woman	Jalingo	18/10/2021
06	Barau Ladi	62	Female	Herbalist	Iware	12/10/2021
07	Ishaka Idris	54	Male	Trader	Zing	20/10/2021
08	Amimu Tika	35	Female	Student	Donga	19/10/2021
09	Justine Hanatu	64	Female	Politician	Bali	10/10/2021
10	Shuaibu Halima	54	Female	Herbalist	Lamma	16/10/2021
11	Konke Joseph	64	Male	Civil Servant	Pantisawa	20/10/2021